1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3

C. BIRTH CEREMONIES.

As soon as the child is born the father or the Mulla repeats the "Bâng" in his ear "Allah Akbar" (which an Astóri, of the name of Mirza Khan, said was never again repeated in one's life!). Three days after the reading of the "Bâng" or "Namáz" in Gilgit and seven days after that ceremony in Astor, a large company assembles in which the father or grandfather of the newborn gives him a name or the Mulla fixes on a name by putting his hand on some word in the Koran, which may serve the purpose or by getting somebody else to fix his hand at random on a passage or word in the Koran. Men and women assemble at that meeting. There appears to be no pardah whatsoever in Dardu land, and the women are remarkably chaste.* The little imitation of pardah amongst the Ranis of Gilgit was a mere fashion imported from elsewhere. Till the child receives a name the woman is declared impure for the seven days previous to the ceremony. In Gilgit 27 days are allowed to elapse till the woman is declared pure. Then the bed and clothes are washed and the woman is restored to the company of her husband and the visits of her friends. Men and women eat together everywhere in Dardu land. In Astór, raw milk alone cannot be drunk together with a woman unless thereby it is intended that she should be a sister by faith and come within the prohibited degrees of relationship. When men drink of the same raw milk they thereby swear each other eternal friendship. In Gilgit this custom does not exist, but it will at once be perceived that much of what has been noted above belongs to Mussulman custom generally. When a son is born great rejoicings take place, and in Gilgit a musket is fired off by the father whilst the "Bâng" is being read.

* This is said to be no longer the case, except in those Dard republics, where foreigners have not yet interfered. In monarchical Yasin, and, above all, in Hunza, sexual laxity has ever been great. Where Sunni rulers have substituted dancing-boys for the dancing of men (formerly both men and women danced together), a worse evil has been introduced. A most sacred relationship is the one created by the foster-mother. The linguistic portion of "The Hunza-Nagyr Handbook," as also of Parts I. and II. of "Dardistan" solves the questions of whether and where polygamy, endogamy, etc., existed among the Dards, who, in appearance and sentiment as regards women, as also in legendary lore, are very "European," but whom invasion will convert into strict Muhammadans and haters of the "Firenghi."

2i Lettmn 1-3 (1888-92) 1892 A73 Dard A73

for many years a slave in Chilis, as Ahmad Shah reports). The Gabrilis were converted to Muhammadanism by a saint named Abbûk, whose shrine is in Gabrilî, and is one of the most frequented places by pilgrims. The Gabrilis say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghan descent, but now lives in Gabrilî) says that the Gabrilis were converted to Islâm about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabrilî, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Hamîdullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Panjâb.

The most accomplished scholar in Kandia is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (maliks), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "tulik." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkuns. No Kamin can be elected an elder, though he may become a Malik, but a Mulla-kamin also cannot be admitted to the Council.

The reigning Council of Gabrilî consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughût" in Gabrilî, is played on holidays; and the place where they meet for the sport is called "lughût-kârin-jha."

Guns are called "nâli" in Gabrilî, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surdi" (pipe), rabâb (harp), and thapâ (drum).

The "purdâ" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

crops, the female population of the village proceeded to the Devi in their best attire. They sang on their way, and when they reached their destination presented a goat to the "Bak Bin." He then threw up some small branches of the juniper in the air, and the women attempted to catch them before they fell to the ground. It was believed that a woman would be blessed with as many children as the branches she succeeded in catching. Descendants of the original "Bak Bin" still remain, but the ceremony is no longer observed.

A stone of this kind is also found at Barmas near Gilgit. The ceremony performed upon this stone was exactly the same as stated above, but it has a different name, viz. "Mulbeen."

"Rasts" or "Cists."

At Parkah, a village in the Sagwa valley, there are five small platforms of land situated at the foot of a mountain and called Chum Rasts, Shilo Rasts, Sangar Rasts, Chilko Rasts and Thoko Rasts. In these rasts there are five very large boulders and five small stones, called respectively "Dev-ai Maron" and "Bin Samaran Kon" (viz., stone for distributing fruit). Here the "Rasts" ceremony, also called "Chil," used to be performed as follows. During the first six days of the ceremony, which lasted for seven days, the people wore new and clean clothes, the sexes being separated and inhabiting different houses. On the seventh or the last day, all the people of the different communities or families of the village assembled separately and went to their respective "Rasts," with a goat and some young branches of the chil or *Juniperus macrocarpa*. These branches were placed upon the "Dev-ai Maron," and the blood of the goat which was now sacrificed was thrown on. The meat was placed on the "Bin Samaran Kon" and distributed among those present, who roasted and ate it at the same place. It was never given to any woman or to a man of any family other than that of "Rasts." The shoulder blade of the goat killed was then placed on a high stone and fired at by marksmen amidst the noisy acclamations of the people, and a dance was held in honour of the sacred ceremony. After this the people assembled round the "Dev-ai Maron," while the oldest man present or the headman of the village sat quite close to the stone and addressed it in the following manner: "O iron-like Rasts, O thou Superiman, we have come to thee to express our wants. We have no progeny: kindly endow us with children. We are destitute of money: kindly favour us with gold and silver. We are in want of grain: please supply us." In the same manner he related all their desires for cattle, clothes, goods, etc., while the other men followed him and expressed their assent to what he said by crying "Amen." The women of the village now appeared in their best attire, with some dry flour and small fat leaves. They threw the atta on the chil branches and prayed in the same manner for the fulfilling of their desires. The leaves were distributed among the men, who ate and rejoiced. At some places the women were strictly prohibited from going near the Rasts stone. This ceremony was performed and known by the same name throughout the whole of Gilgit, but in stones of different names, so that the stones at Darmiki and Bubin were called "Aja Bin," at Shushar "Shri Bin," at Gilgit and Danyor "Rasts-dandam," and at Nougam "Shri Bin." The

Rasts, p. 110.

9 Afg Dard Afg
Pakistan

languages, who differ considerably amongst themselves. As, however, there is no one name which will properly apply to the peoples and countries in question, it will be perhaps convenient to retain the names of Dard and Dardistan when speaking collectively of the tribes in question and the countries they inhabit.

The first 30 miles of the Kohistan of the Indus Valley is inhabited by tribes of cognate race, who still speak a variety of dialects and languages. Their distribution seems to show that they represent tribes who formerly lived apart, but have been forced by circumstances into contiguity. In addition to their own languages, Pushtoo is universally spoken, and they present the appearance of a decadent race in process of absorption by one of greater vigour. The country is somewhat poorer and less fertile than that already described. Long intervals of barren sand intervene between the patches of cultivation, the villages are smaller, much cultivable land lies idle, and all agriculture is of a slovenly description. The men are small and clean-limbed, with dark complexions, quick eyes and sharp features. Women are not secluded from the public gaze. Men shave their heads in a manner more suggestive of Hindoos, and many strange customs still linger amongst them, showing that Mahommedan fanaticism is not incompatible with ignorance of the Koran. In some of the more inaccessible villages idolatry can hardly yet be said to be extinct. Instead of the loose ample garments of the Pathan, the men wear tight-fitting clothes, like the natives of Hindustan.

Some 15 miles above the mouth of the Kanra-Ghorbund Valley, on the right bank of the Indus, is the extensive but thinly-populated valley of Dosbeyr, which extends nearly due north for a distance of about 30 miles. Five miles from the Indus the village of Ranooliyah, 200 houses, is reached; above this the habitations are scattered broadcast over the whole valley, instead of being collected into villages. The only village of any size is Jarg, 100 houses, 6 miles above Ranooliyah. From the head of the valley a road leads into the Swat Valley near Payeteh, and another into Kandia. The valley can furnish about 1,500 fighting men, and the ground, where cultivable, is said to yield excellent crops.

On the opposite bank of the Indus and above the mouth of the Dosbeyr Valley are the neighbouring and rival communities of Kolí and Palus, which are often spoken of as forming a single tribe. They were formerly close allies, but a feud, arising out of a dispute concerning some land to which

[*i.e. the Country of the Pathans—Ed. Analyst*]

Sir Biddulph G-3 (1873-1878) 1880 ~~AV3 Afghanistan AV1~~
4 AV3 Dard AV3
Burusho AV7

B D [542] 8 595 582 587 D 595 582 587

teen. Wives are regarded as the absolute property of the husband and his heirs. On a man's death his brother can claim to marry all his widows, and no widow can marry again without the consent of her husband's brothers. Frequently, if a man leaves several widows as well as several brothers, the latter apportion the former among themselves. So strictly is the rule observed that, should there be only one surviving brother and he an infant, the widow cannot remarry elsewhere till he is old enough to say whether he will marry her or not; On the other hand, it is considered disgraceful to refuse to marry a brother's widow, so that it is not uncommon for a boy of ten years old to marry a woman more than twice his age. So absolute is the custom, that a woman cannot refuse to marry her deceased husband's brother, and her own parents have no voice in the matter. This often leads to two sisters being wives to the same man simultaneously, though the practice is forbidden by Mahommedan law. In Chitral, marriage with a husband's brother, though common, is not compulsory on the woman. Among the Afghans of Dir, if a widow should refuse to marry her husband's brother, he has the power of selling her, as she is regarded in the light of family property, which has been purchased and paid for. Among the Shin caste the marriage of first cousins or other relations within that degree (such as uncle and niece) is strictly prohibited, though allowed by Mahommedan law. In Torwal and Bushkar the marriage of first cousins is allowed, but marriages such as of uncle and niece or niece's daughter are forbidden.

E 595 601 D 595 601

In none of the Dard languages are there terms distinctive of polygamous relationship. All wives are of equal rank, priority of marriage not conferring any claim. In the Shina and Boorishki languages, uncles on the father's side are styled "great father" or "little father," according to their age in comparison with that of the speaker's father; but there is a distinct term for an uncle on the mother's side. In the same way the term "aunt" is only applied to those on the father's side, the mother's sisters being all styled "mother." There is no specific term either for nephew and niece, who are styled "son" and "daughter." In the same way cousins are styled "brother" or "sister." This would seem to point to the former existence of communal marriage, such as still exists in some parts of India. In the Khowar language the term "uncle" is applied to the brothers of both father and mother without distinction; but aunts on the mother's side are styled "mother,"

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3

131 A few miles below Kolī is Batera; beyond that Dārdistān
101 ends and the Pathān country, where the Pashtū language prevails, begins. The Kolī people are Dārds; they know both the Dārd and Pashtū languages.

642 Many places have been put down as republics; what I have
646 been able to find out about the way of their government will apply to them generally. There is a general assembly of the people, called Sigās, which decides on almost every matter.
[562] It is called together by beat of drum; men, old and young, attend it, but not women; none who have the right to attend are allowed to be absent, under pain of fine. In this assembly the rights of a minority are carefully guarded. I have been told that if even one man, supposing him to be of any consideration, object to a policy, it cannot be carried out; the assembly is adjourned for a few days, and in the interval effort is made either to convince the objector or to modify the proposal; then meeting, they may perhaps have again to adjourn; but in time something or other is sure to be arranged.

643 The executive consists of a few men, may be five or six, chosen by the people in their assembly. These are called *Joshtero* in the Dārd language. They are chosen for their wisdom; but here as elsewhere wealth seems to have influence to convince the people of the wisdom of those who possess it. The office of Joshtero is not hereditary; the Joshteros must be in general accord with the assembly else they will be displaced. The Joshteros deliberate together on a policy, but cannot carry it out without the consent of the assembly of the people, which they themselves call
[692] together. The Joshteros are also arbitrators to settle disputes of water and wood, and what not.

623 Where the valley is large, like, for instance, Dārel, each village has its own Sigās, or assembly, which settles the particular affairs of that village, while for matters of more general policy the Joshteros of all the villages first meet, and make among themselves a plan to propose, and then a general parliament is called; that is, the people themselves of all the villages together meet to hear and decide. If all of the villages cannot agree on one policy, then